

collective achievements, QUT joint responsibilities. The part is meaningless except in its relation to the whole. Mankind is the book and the nations are its chapters^ This was the gospel of Mazzini, the greatest of nationalists, whose watchword was not only a free and \nited Italy, but God and Humanity.

Regional attempts to stabilize large portions of the globe have been made, and lessons are to be learned from every chapter of the story in turn. The Pax Romana, the first serious experiment in large-scale organization, rested on the strength of a single state and perished with its fall. The RespubBca Christiana of the Middle Ages, which was scarcely more than a philosopher's' dream, vanished when the modern world was born in the Renaissance and the Reformation. The Concert of Europe, the first sustained endeavour to substitute consultation and co-operation for the crude arbitrament of the sword, collapsed within a decade because Napoleon's conquerors were anchored to the *status quo*. Arbitration proved a useful expedient in differences for which nations cared too little to fight, but useless when their blood was up. The failure of all these successive attempts to organize the world trumpets forth the necessity of a^wider scheme, resting not on empire, race or creed, but on our common humanity.

Next to the recognition of the unity of civilization and the resultant need of institutional organization comes the principle of minimum constraint. If we accept the significance of individuality, we must stand for the self-determination of nations within and without. Englishmen welcomed the unification of Italy and Germany; the emancipation of the Balkan peoples from the Turkish yoke; the birth of the Irish Free State; the Statute of Westminster,, which proclaimed

equality of status between the Dominions and
the Motherland.
Fox's joyful ejaculation on the fall of the Bastille :
How much
the happiest event in the history of mankind
and how much
the best! despite its emotional exuberance,
typifies our dis-
interested sympathy with the efforts of peoples
struggling for
their rights. Freedom from an alien yoke,
freedom from do-
mestic tyranny: here are the watchwords
inscribed on the
banner of humanity as we advance towards the
good life.
Kaat taught that the best hope for peace lay in a
loose federation
of self-governing communities. Thus the
connection
between peace and civic responsibility was
proclaimed for the
first time by the greatest thinker of modern
times.